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To dish ice cream always put the spoon in warm water after each dish. This will give you a nice smooth dish of cream. To always have good ice cream, buy of

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TALMAGE.

Does the Use of Tobacco Cause Cancerous and Other Troubles?

A Sermon Denunciatory of Tobacco Smoking and Chewing, and of the Hashish, Opium and Chloral Habits.

BROOKLYN, N. Y., May 17.—Before the sermon in the Brooklyn Tabernacle to-day, Dr. Talmage read from the first Book of Kings concerning an altar upon which men's bones were sacrificed, and remarked that there is more sacrifice of human life now than ever before, although the altar may not be admitted. Dr. Talmage's reading of the Scripture lessons is peculiar to himself, and excites as much interest in the audience as the sermon preached. The reading is a running commentary with practical lessons interjected.

The subject of the sermon was: "Does the use of tobacco cause cancerous and other troubles?"

The text was: Let the earth bring forth grass and herb yielding seed. Gen. 1.

Dr. Talmage said: The first born of earth were the grass-blade and the herb. They preceded the brute creation and the human family—the grass for animal life, the herb for human service. The cattle took possession of the inheritance, the grass-blade; and man took possession of the inheritance, the herb. This herb we have for food in case of hunger, for narcotic in case of insomnia, for anodyne under paroxysm of pain, or for stimulus when the pulses flag under the weight of disease. The caterer takes the herb and serves it up in all delicacies. The physician takes the herb and compounds it for physical recuperation. Millions of the human race take it for ruinous debilitation of body and mind. The herb divinely created and for good purposes, in cases without number prostituted for evil results. There is a lawful and unlawful use of the herbaceous kingdom.

There sprang up in Yucatan, on this continent, an herb which has bewitched the world.

It crossed the Atlantic Ocean in the fifteenth century, and captured Spain. Then it captured Portugal, and then the French Embassadors took it to Paris, and it captured the French Empire. Then Walter Raleigh introduced it into England. The botanists ascribe it to the genus Nicotiana; but you all know it as the inspiring, the elevating, the emperading, the radiating, the nerve-shattering, the dyspepsia-breeding, the health-destroying tobacco. I shall not be offensively personal while I speak on this subject, because you all use it, or nearly all. Indeed I know from personal experience how it clothes and roasts the world and kindles society, and I know what are its baleful results. I know what it is to be its slave, and, thank God, I know what it is to be its conqueror. I have no expectation that I will persuade the great masses of you to charge your habits upon this subject, but I thought I might help you in some advice to your children.

You say, "Didn't God make tobacco?" Oh, yes; you say, "Isn't God good?" Oh, yes; you say, "Aren't God, when he created tobacco, must have created it for some good purpose?" Oh, yes, it is good for a great many things, tobacco is. It is good to kill moths in the wardrobe and tick in the sheep, and to strangle all kinds of vermin, and to fumigate pestiferous places, and like all other poisons, God created it for some particular use. So He did benedict, so nux vomica, so opium, so belladonna, so all those poisons which He directly created or had man to extract. But the same God who made the poisons also created us with common sense to know how to use them and how not to use them. "Oh," say some of my friends, "don't people use it without seeming harm to themselves, and are there not cases of plethoria which absolutely need this depletion?" Oh, yes, skillful and prudent physicians have sometimes prescribed it, just as they sometimes prescribe arsenic, and they prescribe it well.

THERE CAN BE NO DOUBT ABOUT ITS BEING POISONOUS.

There was a case reported in which a little child lay upon its mother's lap, and a drop from her pipe fell on the child's lip and it went into convulsions and into death. "But," you say, "don't people live to an old age who indulge in this habit?" Yes; so I have seen an inebriate seventy years old. There are some persons who, in spite of all the outrages to their physical system, live on to old age. In the case of the man of the jug, he lasted so long because he was pickled; in the case of the man of the pipe, he lasted so long because he was turned into smoked liver.

But, my friends, what advice had we better give to our young people? Say in the first place let us advise them to abstain from this habit because all the medical fraternity of the United States and Great Britain pronounce it the cause of widespread and terrible unhealth. Dr. Agnew, Dr. Hamilton, Dr. Olost, Dr. Barnes, Dr. Woodward, Dr. Ross, Dr. Hoxack, Dr. Harvey, Dr. Mott—all the medical fraternity, homeopathic, allopathic, hydropathic, eclectic—denounce the habit and warn the community against it. One distinguished physician says: "This habit is the cause of seventy different styles of disease; this habit is the cause of nearly all the cases of cancer of the mouth." What is the testimony of the late Dr. John C. Warren, of Boston, than whom there is no higher authority? He says: "For more than thirty years I have been in the habit of inquiring of patients who came to me with cancer of the tongue and lips whether they used tobacco, and if so, whether they chewed or smoked, and if they have sometimes answered in the negative as to the first question, I can truly say that to the best of my knowledge and belief, such cases are exceptions to the general rule. When, as is usually the case, one side of the tongue is affected with ulcerated cancer, it arises from the habitual retention of the tobacco in contact with this part." Their united testimony is that it depresses the vitality of the system and brings on nervousness and dyspepsia and takes off twenty-five per cent. of the physical vigor of the people of this country, and, damaging this generation damages the next, the accumulated curse coming on to capture other centuries.

IT INJURES THE MIND.

Another eminent physician, for a long while superintendent of the insane asylum at Northampton, Mass., says: "Fully half the patients who have come to our asylum for treatment are victims of tobacco." It is

a sad thing, my brother, to damage the body; it is a worse thing to damage the mind, and any man of common sense knows that the nervous system immediately acts upon the brain. More than that, nearly all reformers will tell you that it tends to drunkenness; it creates unnatural thirst. There are those who use this narcotic who do not drink, but nearly all who drink use the narcotic; so that shows there is an immediate affinity between the two drugs. It was long ago demonstrated that a man can not permanently reform from strong drink unless he gives up tobacco. In nearly all the cases where men, having been reformed, have fallen back, it has been shown that they have first couched tobacco and then descended to intoxicants. The broad avenue leading down to the drunkard's grave and the drunkard's hall is strewn thick with tobacco leaves. What did Benjamin Franklin say? "I never saw a well man in the exercise of common sense who would say that tobacco did him any good." What did Thomas Jefferson say when arguing against the culture of tobacco? He said: "It is a culture productive of infinite wretchedness." Horace Greeley said of it: "It is a profane stench." Daniel Webster said: "If those men must smoke, let them take the horse shed."

One reason why there are so many the victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis and the deaf people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered with holy eulogy, which ought to have had the honest epitaph: "Killed by too much cavendish." Some of them smoke until the room is blue and their spirits are blue and the world is blue and everything is blue. Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this narcotic to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspidor in a pulpit where the minister should drop his cud before he gets up to read the Scriptures in the pulpit. I read about a "rolling ship" a sweet morsel under the tongue" and in Leviticus to read about the

UNCLEAN ANIMALS THAT CHEW THE CUD.

I have known Presbyteries and General Assemblies and General Synods where there was a room set apart for ministers to smoke in.

Oh, it is a sorry spectacle, a consecrated body of men of God looking around for something which you take to be conducive to a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco juice. I am glad the Methodist Church in the United States, in nearly all their conferences, have taken a stand against this habit, and it is time we had an anti-tobacco reform in the Presbyterian Church, and the Episcopal Church, and the Baptist Church, and the Congregational Church. About sixty years ago a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand, but he was soon thrown into the insane asylum for twenty years, and the doctors pronounced him incurable. He died. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the bars and said: "What brought me here? What kept me here? Why am I here? Tobacco! Tobacco! O God! Help, help and I'll never use it again." He was restored. He was brought forth. Forten years he successfully preached the Gospel of Jesus Christ, and then went into his immortal home.

There are ministers of religion to-day indulging in narcotics dying by inches, and they do not know what is the matter with them. I might, in a word, give my own experience. I took ten cigars to make a sermon, and every sermon. One day I was sent to the outrage I was inflicting upon myself. I was about to change settlements, and a generous wholesale tobaccoist in Philadelphia said if I would only come to Philadelphia he would, all the rest of my life, provide me with cigars free of charge. I said to myself: "If in these war times when cigars are so costly and my salary is so small, I smoke more than I ought to, what would I do if I had gratis an unlimited supply? And then there, twenty-four years ago,

I QUIT ONCE AND FOREVER.

It made a new man of me, and though I have since then done as much hard work as any one, I think I have had the best health God ever blessed a man with. A minister of religion can not afford to smoke. Put into my hand the money wasted in tobacco in Brooklyn and I will support three orphan asylums as grand and beautiful as those already established. Put into my hand the money wasted in tobacco in the United States of America and I will clothe, feed and shelter all the suffering poor on this continent. The American Church gives \$1,000,000 a year for the evangelization of the heathen and American Christians spend \$5,000,000 in tobacco.

Now I stand this morning not only in the presence of my God, to whom I must give an account for what I say to-day, but I stand in the presence of a great multitude of young men who are forming their habits. Between seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or cheap tobacco. If you use cheap tobacco I want to tell you why it is cheap. It is a mixture of burdock, lambbark, sawdust, colic, plainain leaves, fuller's earth, lime, salt, alum and a little tobacco. You can not afford, my young brother, to take such a mis as that between your lips. If, on the other hand, you use costly tobacco, let me say I do not think you can afford it. You are that which you expend, and will expend, if you keep the habit all your life, and put it aside, and it will buy you a farm to make you comfortable in the afternoon of life. A merchant of New York gave this testimony: "In early life I smoked six cigars a day, and six years ago I quit. They averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.' And he gives this tremendous statistic: "Last year I completed thirty-nine years since by the grace of God I was

EMANCIPATED FROM THE FILTHY HABIT, and the saving amounted to the enormous sum of \$28,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, you take your choice, smoking without a home, or a home without smoking."

Listen to that, young men, and take another thing into consideration, and that is, vast amounts of property are destroyed every year indirectly by this habit. A recent year of insurance company says: "One-half

our losses come from the spark of the pipe and the cigar." One young man threw away his cigar in one of the cities, and with it he threw away \$3,000,000 worth of the property of others that bleazed up from the spark. Harper's splendid printing establishment years ago was destroyed by a plumber, who, having lighted his pipe, threw the match away, and it fell into a pot of camphene. The whole building went in flames. Five blocks went down, 2,000 employees thrown out of work, and more than \$1,000,000 of property destroyed.

But I am speaking of higher values to-day. Better destroy a whole city of stores than destroy one man. Oh, my young friends, if you will excuse the idiom, I will say stop before you begin. Here is a scaffold which has a shackle that it is almost impossible to break. Gigantic intellects that could overcome every other bad habit have been flung of this and kept down. Some one is seeking to persuade a man from the habit, the reply was: "Ask me to do anything under the canopy of heaven but this. This I can not give up and won't give up, though it take seven years off my life."

I must have a word also with all those of my friends whom it does not hurt, who can stop any time they want to, and who can smoke most expensive cigars. My Christian brother, what is your influence in the matter? How much do you afford to deny yourself for the good of others? It was a great mystery to many people why Governor Briggs, of Massachusetts, wore a cravat, but no collar. Some people thought it was an absurd eccentricity. Ah, no! This was the secret. Many years before he was talking with an inebriate, and telling him that his

HABIT WAS UNNECESSARY, and the inebriate retorted upon him and said: "We do a great many things that are not necessary. It is not necessary for you to wear that collar." Well, said Governor Briggs, "I will never wear a collar again, if you won't drink." Agreed, said the inebriate. Governor Briggs never wore a collar. They both kept their bargain for twenty years. They kept it to the death. That is the reason Governor Briggs did not wear a collar. That is the Gospel of the Son of God. Self-denial for the good and the rescue of others.

I take a step further. In all ages the world has sought out some flower or herb or weed to stimulate its lethargy or to compose its grief. A drug called nepenthe was widely used among the ancient Greeks and an ancient Egyptians for narcotic purpose. The Theban women knew how to compound it. You had but to chew the leaves and your sadness was whelmed with hilarity. But nepenthe passed out from the consideration of the world. Next came hashish, which made a madman of a sane man. It is now secured from the flowers at the top, or workmen in leather clothing walk through the fields of hemp and the exudation from the hemp adheres to the leathern garments, and then this exudation is scraped off and prepared with aromatics and becomes an intoxicant for the people. Whole nations have been stimulated, narcotized and made imbecile with this accursed hashish. The visions kindled by that drug are said to be gorgeous and magnificent beyond all description; but it finally takes down body, mind and soul in horrible death. It is now secured from the flowers at the top, or workmen in leather clothing walk through the fields of hemp and the exudation from the hemp adheres to the leathern garments, and then this exudation is scraped off and prepared with aromatics and becomes an intoxicant for the people. Whole nations have been stimulated, narcotized and made imbecile with this accursed hashish. The visions kindled by that drug are said to be gorgeous and magnificent beyond all description; but it finally takes down body, mind and soul in horrible death. It is now secured from the flowers at the top, or workmen in leather clothing walk through the fields of hemp and the exudation from the hemp adheres to the leathern garments, and then this exudation is scraped off and prepared with aromatics and becomes an intoxicant for the people. 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